REV. FRANKLIN ON ATHEISM

Companion Lecture to His Views of Theism Recently Delivered at Temple Israel.

INGERSOLL RECEIVES ANOTHER RESUKE

God of Humanity Wno Cares Not for Sec or Creed-Universal Religion as an Extermination of Infidelity-The Lecture.

Rev. Leo Franklin's second lecture at Temple Israel was largely attended. He lenounced "Atheism," in the following re-

"An eminent writer has defined preaching as the art of making men think and feel in proportion as they think. But in order to make men think and feel about a subject it is necessary to bring before them in clear and distinct outline all the essential ideas related to that subject, and it is with this idea in mind that we wish to proceed in the arguments begun in our last discourse as the relative claims of theism and anti-heism. Having discussed last week the subject of theism our special theme tonight will be 'What of the Atnesst.' If we turn to the book of Psalms, chapter fourteen, verse one, we find the following sentence: 'The fool bath said in his heart, there is no

"From this sentence, written in that remote period before the close of the biblical canon, it will be evident that the denial of the existence of God is by no means a recent development, but it has been noticed well nigh as far back as we may trace the course of history. But this is not all to be mar-veled at. Wherever there exists belief there must be doubt. Without doubt there could be no reason, no thought and no intelligent judgment. And, therefore, honest doubt is not only not to be mocked at, but it is to be commended as being honorable and desirable. He who doubts not, believes not—or, if he believes, his is a blind faith and a blind, unreasonable and unintelligent faith we heartily despise.

or is blind faith at all essential to or even in consonant harmony with a belief in God. One whose taith is blind must grope in darkness, for it will never bring him to the light of an intelligent God. But this fact seems to be constantly everlooked by our atheistic friends, who seem to look upon belief as something effeminate and unworthy of a manly man. They seem to mistake be-lief for credulity, faith for blindness, and theism for dark superstition. Because that in which we believe is not a tangible some thing that can be seen and felt and touched, they think that we are misguided, unreasonable and in error. They forget that all be-lief which is based on inference has in it the element of doubt and that after all nothing is certain. Take any of the count-less multitude of things the truth of which no man ever questions and you will find that to a great extent we take them all on faith. Because in the past winter has followed autumn in unbroken regularity, we take it on faith, and as a matter of fact that in future it will do the same. But do we know it? Are we certain of it? Most assuredly not. Yet who will doubt it? Who will say that it is effeminate and unreasonable to be-lieve it? Surely there is no man so foolish as to do so. Now as with the seasons, so with night and day, with light and darkness, with life and death, we take them all on faith. No living man can know that at some time their order may not be reversed, or the distinctions between them obliterated altogether, but there is no man who would so expose himself to the ridicule of reasonable men as to say that he doubts their con-tinued and unceasing regularity.

Immense Barrier Against Belief.

"Before belief such as this atheists, agnostics, infidels and nonbelievers feel no comparations, they recognize no femininity, no blindness, no credulity. It is only when they come to God that they set up an immense barrier against belief. And now we may fairly ask, which is the more reasonable the belief of the thest or the reasonable. the theist or the nonbelief of the atheist! In order to answer this let us examine the parlance say that seeing is believing, that what the eyes behold cannot be doubted. Some men of science, however, go a step farther than this and tell us that not even all the things we seem to see are worthy of belief. There are so many optical illusions, so many ways of deceiving the sight, that we may scarce rely upon it. We see Her-mann perform his marvelous sleight of hand accomplishments and yet do reasonable men actually believe that he does what they seem to see him do? Of course not, and, therefore with the course not, and, therefore, with the men of science we must say that not even seeing is believing. What remains is only this, that reasonable belief depends upon the weight of evidence brought in support of one position or the other. A stranger telis me, for instance, that a friend whom I had supposed to be in a far off country is around the corner. is around the corner. I can scarce believe it, for the evidence to the contrary is too great. But suddenly a friend in whom I have great confidence comes and brings me the same news as did the stranger. Because his evidence is more reliable my belief in the matter is strengthened, and when three, four or half a dozen friends come and corroborate his statement the evidence is suffi-cient to make my belief absolute. "Now, so with the higher questions of the

"Now, so with the higher questions of the universe it becomes simply a matter of weight of evidence, and the question for us to decide is as to whether the weight of evidence is in favor of theism or atheism that is to say, whether things in the universe, as is to say, whether things in the universe, as we see them, sustain the premise that matter is God created or that it is self created. The evidence in favor of a God-created universe we laid before you in our discourse of last week. For the sake of clearness let us, in a word, recall the argument used on that occasion. First, from the side of history, we found inate in man the instinct of worship, and, because all instincts correspond ship, and, because all instincts correspond to something in the outer universe, there must be something to satisfy the yearnings of this one also. Some men call this outward corresponding power nature, force or energy. We call it God. In the second place, we looked at the subject from the side of evolution, and there we found staring us in the face the inevitable necessity of a first cause—the principle that gave force and en-ergy to the first link in evolution's chain— and for this, also, we found the need of God.

And again, though science could construct the figure of a man, with outlines so delicate and features so fine as to deceive us all, we found it entirely incapable of creating a brain that could think, a soul that could live and a heart that could feel or sympathize. For these things, too, we found that God was necessary.

For these things, too, we found that God was necessary.

"Thus, then, is briefly stated the evidence in favor of the position of the theist. Where is that of the opposite side! We look for it, but we find none. With the atheist all is negation, and he rests his disbelief upon the theory that the ovidence we have given is not sufficient to prove that there is a God. New arguments he advances not one. He simply says that we need no God, that nature carries on the work of the universe, and he asks in order to puzzle us, 'Have you ever seen God create anything?' His question we answer, howe er, by the counter question, 'Have you ever seen anything create itself!' We, as thiests, do not attempt to tell now God created the universe, but neither does the atheist tell us how the but neither does the atheist tell us how the universe created itself. All that we ask is Can one look about him and see the constantly changing aspect of nature and the universe and still hold that there is no God, no creative and governing power, who made the universe what it is.' To this comes the reply from the athiest: 'It is true we see all this, the world with its wonders and its beauties, but at the basis of all we find no God, for we believe that nature made all

Argument of Atheism.

"Now, friends, you and I and all the rest of us who are believers in the creative power of God have heard this answer time and time again, and if you are an atheist you have given it more than once, but reasonable men who hear this argument can come to only one conclusion. The entire argument of atheism becomes a quibble about names. The theist looks about him and beholds the beauties of the world, and, carred away in rapture, he worships the God who caused these things to be. The atheist, however, finds it impossible to worship and bow low before the God palure, and therefore he bestows his of nature, and therefore he bestows his praise upon nature's own self. In other words, one worships the God of nature and the other worships nature; one sings praise to the Creator and the other to the creature. It is all as we said—a quibble about names.

And therefore, though he will not admit it and possibly though he himself is not con-scious of the fact, I think that the so-called

and possibly though the hisself is not close scious of the fact. I think that the Fo-called atheist believes in God almost as fully as does the one who claims to do so. Is it possible to admire a piece of handlwork and utterly ignore the hand that framed it? Surely not. How then, in the name of common sense, can a man worship nature and overlook the power, the principle—call it what you will—the God who made it? This is, however, the foundation on which the atheist bases every one of his arguments. He boasts himself of rearing good families, of acting well toward fellow men, of regarding the rights of others, of dispensing charity to the poor, but he will give no whit of credit to the bible wherein is contained the first comprehensive code of ethics that was ever compiled. The atheist is, therefore, the soul of ingratitude, for as a child he forgets the father who reared him, as a pupil he ignores the teacher reared him, as a pupil he ignores the teacher who taught him. And thus I wish to em-phasize the fact that because the atheist phasize the fact that occase the and adores the things that God has made, and acts according to the moral laws laid down by men inspired of God, it is selfish pride that prevents him from doing homage to the source whence sprang all these. And again, there are other things that point to the fact that true atheism does not and cannot really

exist today.
"If we note the tendency of the times we find that nonbelievers have changed their names within the past few years. In ages past when they began to be, they said that there was and is no God and called them-selves by the names of atheists. Today, however, they have changed their position with their name, and calling themselves agnostics, they simply say: 'We don't know whether there is a God or not.' 'Maybe there is, and may be there isn't.' Along these same lines, who can tell how soon these very gentlemen, who can tell however atheists and today are agnostics, will be fighting with those, if any there exist, who still hold out to the idea that there is no creator? Now, all these facts and many more ator? Now, all these facts and many more point to the inevitable conclusion that there is no man today who is morally sure that there exists no God-hence, to my mind, there is today no full-fledged atheist. Need we, in support of our argument, point to the deathbed scenes of men who all their lives have called themselves atheists and who almost without exception call out with their dying breath for God to have mercy upon them? Need we emphasize the thought so beautifully put by the inspired poetess, Mrs.

"There is no God,' the foolish saith,
But none, There is no sorrow,'
And nature oft the cry of faith
In bitter need will borrow.
Eyes which the preacher could not school.
By wayside graves are raised,
And flys say, God be pitiful,'
Who ne'er said, 'God be praised.'

"Again, in support of our position reed we point to the despairing words of one of the most pronounced atheists of our own day, Hear them for yourselves. In his book, 'A Candid Examination of Theism,' he breaks out as follows: 'I am not assamed to con-fess that with this virtual negation of God the universe to me has lost its soul of lovli-When at times I think, as think at times I must, of the appalling contrast be tween the hallowed glory of that creed which once was mine and the lonely mystery of existence as now 1 find it, at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible. I cannot but think that for me and for others who think as I do there is a dreadful truth in those words of Hamilton: Philosophy having become a meditation not only of death, but of annihilation, the preept, "Know thyself" has become trans-ormed into the terrible oracle of Oedipus, Mayest thou ne'er know the truth of what

Ingersoll's Inconsistency. Are depressing words such as these from the mouth of a pronounced atheist, sufficient to prove to you that true atheism does not exist, or do you need yet stronger proof If so hear the words of Robert Ingersoll which he spoke over the grave of his brother and which are part of one of the most glow-ing and most eloquent tributes that was over paid by man to man. These are his words: 'Life is a narrow vale between the cold and barren peaks of two eternities. We trive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star, and listening love can hear the rustle

Does this sound like the mockery and the This is not the voice of atheism, not the voice of infidelity, but it is the still, small voice that seeks communion with its

"No. friends, I think there is no atheist. no heart so hard that it shuts out a God. For our own being in life and in death we need him for comfort, for hope, for trust. A God we need, not who is a gigantic man and one that we can see and touch, the God of a few people, but the God whom we need is the God of humanity, who cares not for sect nor for creed, but whose temple is the uniministering priests are goodness and love. When ail religion shall acknowlege such a God atheism, even in name, will be impos-sible, infidelity will dissapear and as this belief grows stronger so will the belief in God become universal."

REGISTER! REGISTER!

LAST YEAR'S REGISTRATION IS VOID-EVERY VOTER MUST REGISTER.

Following Are Remaining Dates for Registration. Friday, November 3.

Saturday, November 4. Registrars will sit at the polling booths in each voting district until 9 p. m. on the days above named.

Last year's Registration is void. If you want your name on the voters' list you must Your Last World's Fair Opportunity.

October 15-31 the Burlington Route will sell round-trip tickets to Chicago at TEN DOLLARS. Tickets good to return until November 15. This is positively your last opportunity of cheaply and easily reaching Chi-cago during the World's fair.

Do not allow it to pass. A lifetime of regret is in store for every one who fails to see this greatest of all great exposi-

The Burlington offers an unequaled ervice to Chicago. Three vestibuled and gas-lighted trains daily. Magnificent sleeping, dining, smoking and free

chair chairs Baggage checked direct from resi-CITY TICKET OFFICE, 1324 FARNAM STREET.

LOW RATES.

Via the Missouri Pacific. The following reduced rates will be in effect via the Missouri Pacific railway:

Omaha to Kansas City\$5.00 Double daily service between above points. The above rates will be in effect until and including October 31st. Limit for return passage November 15. For further information address or call agent at 15th and Webster or company's offices, northeast corner 13th and Farnam. THOMAS F. GODFREY,

Pass. and Ticket Agt. A. PHILLIPPI, Asst. Gen. Freight and Pass. Agt.

Tourist Cars are the latest, most comfortable and commodious means of travel for large parties. Intending settlers, homeseekers, hunting parties and others will find these cars on the Union Pacific system fully equipped in every way. For additional information regarding these cars see your nearest ticket agent, any Union Pacific agent or address E. L. LOMAX, General Passenger and Ticket Agent,

Omaha, Neb. The Last Chance. Only a few days more of the World's fair. Rates about the Union Pacific.

Rates about 1 cent per mile via

GREED FOR GOLD AND GAIN

Ministerial Ideas of Mankind's Pursuit of the Butterfly of Wealth.

REV. A. J. TURKLE'S SPLENDID SERMON

Hope of Heaven in the Soul is Better That Pockets Filled with Satanic Gold-Mad Rush for Riches-Happiness is Fortune.

Rev. A. J. Turkle delivered an interesting sermon at the Kountze Memorial Lutheran church last evening upon the subject of 'The Craze for Money." The discourse was as follows:

"This is a materialistic age. Men are fast "This is a materialistic age. Men are fast coming to fulfill the letter of the command and worship one God. The only trouble is it is neither the living, nor the true one. Money is worshiped with all the mind and heart and soul. Its love is the besetting sin of our people and time. The greed of gain flows in the very blood of the American people. It has brought millions to our jand. It has brought millions to our land from the old world and led streams of immi-grants to break up their comfortable homes gather their little or much together and strike out across the continent to carve out their fortunes.

There are a few paths of life which do not lead into this desire to be rich. And those who will be rich find the thought of money pursuing them everywhere. Some men plan their next week's ventures even in the house of God. That such cares and all-absorbing influence should cause the departure from the faith that Paul speaks of is not at all surprising. The wonder is that this maddening rush for money does not root

out every heavenward aspiration.

It was this benumbing of spiritual influence against which Paul warned Timothy, and that Christ portrayed so clearly in the parable of the sower: 'He also that received seed among the thorns is he that heareth the word; and the cares of the world and the deceitfulness of riches choke the word and he becometh unfruitful. Such warnings of Christ and his apostles Such warnings of Christ and his apostles are not out of date now. The love of money lies deeper in men's hearts and is a more fruitful root of evil in the nineteenth than in the first century. This spirit has led to some good results. It has led to much of the progress in all departments of human activity. The desire for gain has led to more the progress of the pr men to work out most of the useful inven-tions. It has moved man to conquer the earth, clear it of its forests, plow its prairies, delve to the hearts of its mountains for its treasures.

Some Benefits of Greed for Gain, "Much good has been wrought from this desire for gain. We are today a nation of workers, not idlers. All life is eager, active, few or none despairing of rising in the world, and fewer still content with the fortune to which they have already risen. In agriculture and the manufactures and professional life the people are all in earnest about something. They are not indolent and lazy. They are

active and aggressive.

"It is a most laudable ambition to make money, if the right purpose is in view and it is made in the right way. The world needs money just as much as it needs any other good thing. I wish you were all richer than you are; that you every one had work, and higher wages, greater profits, more comforts. There are right ways of making money. Every man who works with his hands in an occupation makes money, as you The man who paints your house makes your house more valuable, and so adds to your wealth and gets something for himself. So men, also, make money by their thoughts, as well as by their hands. A Morse dreams of telegraphic communication and his thought materializes in numerous of millions of value in telegraphic stocks. A Stevenson invents the loco comotive, and we have thousands of millions of dollars in railroads. An Edison conceives of speaking by wire, and we have millions upon millions of money in telephones created by his thought. The thoughts of these men

create actual money values.
"So you see the thoughts money as well as the works of their hands. The cutting off of vices makes wealth. As soon as vice is cut off and its waste is stopped, then plenty comes in its place. It is expensive to be wicked. All our police, jails, criminal courts, pententiaries, poor houses, asylums and reform schools are maintained at an enormous expense largely on account of wickedness.

False Ideas of Economy. "Some people claim it costs too much to belong to church. Why, a life of wicked-ness costs ten times as much as the church, and the church standing in any community simply as a means to lead men from vice to virtue is a great saving to the community. Every man that is virtuous and earns his own living is a great addition to the public Every man that is vicious is a great burden on the body politic. Stopping vice makes money. Practicing virtue makes money. As soon as a man becomes good he has new wants, and he goes about to satisfy those wants. You have ten thousand wants where not long ago your ancestors had, per-haps, ten. The more wants you have the more you will work to satisfy them. Your work makes you money. These are only a few of the worthy ways of getting money. It is all right to inherit it, and yet few things dwarf and dwindle and debauch more

men than inherited estates. Waiting for an Inheritance.

"Nothing shrivels a man in our esteem faster than to see him sitting around waiting for his father or his mother-in-law to die so he can come into their property. The white-washer who dances attendance upon some rich man in the hope of being made his bene-iciary or his heir; the Micawber who sits complacently waiting for something to turn up, are characters whom every self-respecting man regards with a sort of pitying con-"A young man begins life strong, tem-

perate, self-denying, full of energy and courage, thinking high thoughts, cherishing noble ideas. He goes to work in earnest. The excitement of it pleases him; the suc-cess of it fascinates him; the gain of it begins to cast its spell about him

Insatiable Thirst for Wealth.

"Now mark how such a one sinks into a mere money gatherer. First he gives up the Sunday school, then he quits some other religious duties, then he steals off to his work on Sunday, then he gives up old friends one by one. Ho becomes more and more mercenary until the accursed thirst for gain becomes the one passion of his life. Men's whole lives are regulated by this love Men's whole lives are regulated by this love of money and it becomes a curse. For let me tell you that the power of riches is what it can do for humanity. If it can give you greater opportunities for doing good day by day, if it enables you to bring your family in a wider and better sphere, if it overflows and produces in your town and neighborhood public benefaction, if you become the headpublic benefaction, if you become the head-quarters of a stream, as it were, that waters the kingdom of God in this world.

waters the kingdom of God in this world, blessed are your riches and you. But money unused is money that is dead.

"Unused money is of no more use to the community or church than are those mummies at the World's fair they took from the sepulchres where they had laid for generations—the dust of the tomb. Money is like power—it has no power until it is set off. Yet how many men are stacking it up and salting it down, and putting it in dirt and brick and mortar that they call corner lots and blocks to become the headquarters of Mammon! Money must be sent out on its errands of blessing, educating, assisting, cheering, meeting honest obligations and performing its many needed and helpful ministeries before it is of any account. Few sights in life are more pathetic than the sight of a man who has devoted his energies to making money, starving his intellect, cutsight of a man who has devoted his energices to making money, starying his intellect, cut-ting himself off from all larger sympathy with enterprises of utility and beneficence, all liberality and Christian zeal diminishing until his shriveled soul scarce bears a trace

of the Master's image. Results of the Mad Rush.

"Every man who covets riches at last will find in his riches a departure from faith and the grace of his manhood. But still farther he finds 'many sorrows.' How many find themselves physical wrecks! If there is a slave on earth doomed to drudge under the lash till worn ont nature drops exhausted it is the man striving to be rich. What means this increase of nervous discases, this alarming advance of the percentage of insanity, these sudden deaths and hopeless breakdowns in the prime of life, at

which physicians and statisticians shake their heads? Largely this is the fruit of this mad rush after riches. I do not forget how many are driven to these calamities by the pressure of theilife about them, the exactions of others, this needs of those dependent upon them, er even by high ambitions for usefulness. Nevertheless, I do say that in multitudes of cases the greed of gam is alone responsible. It is not work, but overwork, that breaks men down, and not so much overwork, even, as worry—the worry born of an eager, grasping ambition that cannot be content with a little, but strains every nerve to be rich.

"If men would mailerate their desires for

every nerve to be rich.

"If men would maderate their desires for money and bend their energies to the culture of their minds and a development of their souls they would live longer and more vigorous lives, as well as happier ones. The epitaph of many a strong man, dead in his prime, if honestly written, would be 'A sacrifice offered up by his own hand on the altar of Mammon'. But how about it, when soleof Mammon.' But how about it when sick ness or trouble comes! Will money bring health or happiness? Do you suppose a man is happy because he has a good deal of mone at interest, deeds to a good many lots? Ca eds cure rheumatism? Can notes and nortgages reclaim his wayward son! Fine clothes are very good things, but I have seen a great many unhappy men and women with fine clothes on.

Happines is the Greatest Fortune. 'Finely furnished houses are a great com-ort, and a well laden table is very cheering fort, and a well inden table is very cheering, but I have seen men and women with both and very unhappy. And I have seen the poverty stricken widow hungry and full of pain in the midst of her desolation and wrongs lifting her voice in songs of gladness and joy. Riches will never bring nappiness, and, indeed, the apostle was right when he said: They that covet after them pierce themselves through with many sorrows. themselves through with many sorrows.'
We are living in times of great financial
stringency. It is well for us to learn the
lessons God would teach us day by day. These times are to make us stronger and better. We must cherish a pure heart and true conscience and noble love. The hope of heaven must fill cur souls. We must see to it that we could live in heaven could speak its language, could enjoy its happiness and stand in the presence of the all loving Father." ing Father."

AMUSEMENTS.

"The Stowaway," with its pictures of the seamy side of London life and its sharply drawn characters, in a word a realistic melo-drama of the good old English school, opened an engagement at the Fifteenth Street theater yesterday. The company is adequate, even the Beau Brummels of modern safe blowing having their business "down fine." Mr. Mahoney plans the hero with manly grace, while the villain is impersonated by E. G. Spangler. Miss Nellie Buckley is seen to excellent advantage in the role of Althea Dale, while Miss Libby Kirke as Chucky the newsboy gives a clever portrayal of the typical "Lun'un" street gamin. The piece is well mounted and there is every indication of good business.

The best food is none too good for the baby, hence the highest award was none too good for Meilin's Food at the World's fair, and it got it-a medal and a diploma

The Last of the World's Fair. During the present month the Chicago & Northwestern railway has placed on sale round trip tickets to Chicago at the lowest price ever offered, and contrary to the usual custom, these tickets are good in any car on their four elegantly equipped daily eastern trains. Vestiouled

sleeping cars. Free reclining chair Call at city ticket office, No. 1401 Farnam street, for time tables, maps of the World's fair grounds and full informa-R. R. RITCHIE, G. F. WEST. General Agent C. P. & T. A.

Chleage and Return, Ten dollars, \$10.00. Ten dollars, \$10.00. Ten dollars, \$10.00: Ten dollars, \$10.00. Ten dollars, \$10.00. Ten dollars, \$10.00. CHICAGO & NORTHWESTERN

RAILWAY. Ten dollars, \$10.00. Ten dollars, \$10.00. Ten dollars, \$10,00. CITY TICKET OFFICE, 1401 FARNAM STREET. Ten dollars, \$10.00. Ten dollars, \$10.00. Ten dollars, \$10.00.

Oct. 15 to Oct. 31. Good returning till Nov.15. Chleago and Return \$10.00. From Oct. 15 to and including Oct. 31, the Chicago, Milwaukee & St. Paul

Ry, will sell round trip tickets to Chicago for \$10.00. These tickets are first class and are good returning any time before Nov. 15. 1501 Farnam st. \$10.00, Chleago and Return, \$10.00.

Via the Chicago & Northwestern railway. Tickets are full first-class. You know what "first-class" means on the 'Northwestern.' CITY TICKETOFFICE, 1401 FARNAM STREET, OMAHA.

The Chicago, Milwaukee & St. Paul Ry. Will seil round trip tickets Omaha to Chicago for \$10.00. Tickets on sale Oct. 15 to 31 and good returning until Nov. 15. LOCAL BREVITIES.

The Woman's club will meet at 4 p. m. today. The Second ward democrats will hold rally at 1603 Leavenworth street this even-

Rev. Patterson delivered a lecture on "Business and Religion" at the First Presbyterian church last evening. The colored voters of the Sixth ward will

hold a mass meeting at Twenty-sixth and Lake streets Tuesday evening. Tom Tierney was arrested last night on the complaint of his wife. Mrs. Tierney says that her husband has a habit of coming home drunk and beating her.

It is reported that Fred Krug has secured a twenty years lease on the property where Ed Wittig's saloou stood pefore the destruc-tion of the Farnam Street theater and will rect a two story brick building at once.

J. W. Hughes, John Shannon, Thomas Clark and Pearl Meyers engaged in a free-for-all fight in a house on Ninth street early yesterday morning and all of them were arrested. They are charged with disturbng the peace. The parks were deserted yesterday and

The parks were deserted yesterday and the wind whistled a dirge through the fallen autumn leaves. A young man wearing a cartwheel straw hat with a shoestring "trolley" attached to the brim, was the lonesome occupant of a bench near the band stand at Hanscom park. Otherwise, the great resort seemed deserted.

There was a great demand for copies of THE SUNDAY BEE containing the account the assassination of Mayor Carter Harrison of Chicago. After the supply of papers had been sold there was a rush for Chicago papers in the evening at the hotels. The cruel murder was almost the sole topic of conversation around the hotel corriders yesterday and last night. MARRIED.

Notices of Ave lines ar less under this head, Afty cents; each additional line, ten cents.

Used in Millions of Homes-40 Years the Standard.

SHEDIWY—SCHULZE—In this city, Saturday, October 28, Mr. Ignaz Shediwy and Miss Anna Schulze. At home at 1018 South Nineteenth street after November 15. No cards. DRPRICE'S
Geam Baking
Powder.

AFFAIRS AT SOUTH OMAHA

Sheriff Bennett and Chief Beckett Have Cut the Ties of Former Friendship.

POLITICAL OUTLOOK IN THE MAGIC CITY

Judge Fowler is Fixing His Fences-What Other Candidates Are Doing-Sunday in the Suburb-Gossip and Personal Mention.

Judge J. M. Fowler, the independent nominee for sheriff and a resident of this city, has been making a thorough canvass and is outspoken in his assertion that the fight has now sifted down to a battle between himself and Drexel. The judge banks on a big vote in South Omaha. It is said that the votes that Mr. Fowler will receive will come principally from the men who would have voted for the regular republican nominee had he been a man whom they could conscientiously support. Bennett has been in South Omaha once or twice since the campaign opened and was greeted with a very cool reception. The men who chaperoned him around town are men who have no influence among the better class of citizens. The few respectable persons who advised with Bennett on his visit had him come to their office and the conference was held behind closed doors. The element that was behind Bennett two years ago and which gave him such a big vote is considerably disfigured this year. It is divided up into factions and the word harmony is a stranger in that camp.
Chief of Police Beckett was a red-hot

Bennett man two years ago. He is now a candidate for justice of the peace on the in-dependent ticket, and is giving Bennett a black eye whenever the opportunity presents itself. Bennett heard of what was going on and came down to South Omaha to read the and came down to south Omaha to read the riot act to Beckett. Beckett is a shrewd politician, and Bennett's "sandy" didn't work. The chief told him just where he stood and why he was standing there. It is said that Bennett threatened to have him 'fired," but Beckett gave him a dose of facts that he had to swallow. The men are nov Bennett claims to be the man who secured Beckett his job. The sheriff is pretty con-ceited to imagine that he dictates the ap-pointment of all minor offices in the county,

to say the least.

The fact that Judge Fowler has a clean record and is a man competent in every way to fill the office of sheriff and that Bennett is just the reverse is going to give the South Omaha candidate an immense vote at home. He will not only receive the solid independent vote, fully one-haif of the republican votes, but a great many democrats are outspoken in their endorsement of Mr. Fowler Those who knew Judge Fowler when he was sheriff of Nemeha county say be made an excellent officer. He has certainly given entire satisfaction as police judge here. Martin Eddy and Ed Hanley, candidates for

Martin Eddy and Ed Hanley, candidates for constable, and Levy for justice of the peace are the only democrats who got on the ticket, and they only got in six minutes before it was too late, and by petition at that. Mr. Montgomery, the other democratic nominee for justice, was left out in the cold, all because the secretary of the nominating convention forgot to file the names with the county clerk before it was too late. Charles Lake, the republican nominee for justice, is Lake, the republican nominee for justice, is the most competent and most popular of all the justice candidates, and his election is almost certain. He is an intelligent and honest young man, who will deal out justice regardless of who is affected by his decisions. It is thought that Mr. Stanley, registrar of deeds, will receive the solid support of his party here, and there are democrats who say they will vote for him on account of his superior qualities for the position. Mr. Stanley is a thorough business man. He has lived here for seven years and has shown to the people that he is a man who can be trusted. He is competent to conduct the office without employing brains to help him out. He has the advantage of a splendid education, as well as years of experience with business men. The big vote that Mr. Stanley will get at home will give him a good starter for the race in the other voting

Magic City Gos-ip. Miss Cherry Tylee is on the sick list. L. J. Carpenter is home from a visit to his former home in Polo, Ill. Jim Pivonka's daughter fell down a flight of stairs yesterday and broke her right arm. Donald McLain will have to answer to the harge of drunkenness today in the police

Mrs. George F. Kiser leaves today for Colorado in the hope of regaining her Rhody Redmond came over from Missouri Valley yesterday to spend Sunday with

The Misses Nettie and Alice Adams and visit to the fair. Barney Taylor and Jim McCoy have signed

articles of agreement to fight in South Omaha on the night of November 25. John Mullin and John Tucker had a fight in Jim Callahan's saloon in Albright yesterday. It is said Mullin got the worst of it. "Among the Breakers" will be produced by home talent at Bauer concert hall Thurs-day evening. The cast is well selected and

there should be a large attendance. John Geary is in all for disturbing the peace. Two other men named Piper and Geary got into a row. Piper chased Geary a gun aud both men were placed under arrest.

Deputy Sheriff Ferguson arrived from Armourdale, Kan., yesterday and last evening started home, with Jack Carey as his prisoner. Carey is wanted in Armour-dale on the charge of forgery. The amount he is alleged to have secured is \$160.

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A CHIP

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'IS certainly none of our business whether you prefer quinine pills to an overcoat. Nor is it our affair where or when you choose to buy one. But it is our business to let you know what we are a-doing. No harm-is it? Just now we are all overcoats-Nebraska, Iowa, Dakotas, Colorado, Montana, Wyoming, Idaho, Arizona, Minnesota, Utah, Kansas, Missouri, is well represented, even Oklahoma seems to have got onto us-everyone is buying overcoats-looks like a conspiracy-or perhaps prices we quote this season are powerfully magnetic. That's it. We never could buy coats as cheap as we sell'em for now. You ought to see one of these seven 75-100 overcoats, come in two modest shades, navy blue and every day black; made of first-class kersey cloth, draped with Italiene, silk velvet collar, double-stitched edge, fit as good as your skin and tailored into a sack cut style for comfort or dress use. Not only just as good, but an honest \$15 value-sure's you cat.

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